The lamenta-

cyon of a Chriſtē againſt the Citye of London, for ſome certaine greate vyces vſed theri.

Pſal. lxx.

Let them be abaſhed aude aſhamed, that ſeke after my ſowle, let them be put to flight and ſhame, that wyll me euyll.

Imprited i ye yere of our Lord m.d.xlviii.

BRITISH MUSEUM

¶ The lamen-

tacion of a Chriſten Agaynſt the Cytie of Lon-don. &c.

O Lorde God Fa-ther of mercy and God of all conſola-tion, what herte cā not lamente, to ſe the Teſtament of thy onely Sōne, oure full and onely redemer Jeſus Chriſt, thus refuſed & troden vnder fo-te, yea all thogh God hathe ge-uen oure moſt Soueraygne Lorde Kynge Henry the eight ſuche an herte to ſet yt forthe with his moſt Gracious Pre-uyledge. Yet the great parte of theſe inordinate riche ſtyf-necked Cytezens, will not ha-ue in their howſes that ſyuely worde of our ſoules, nor ſuffre

their seruantes to haue it, neyther yet gladly reade it or hear it redde: but abhorreth and disdayneth all those which wolde lyue according to the Gospell. And in stede thereof they sett vp and mayntayne Idolatrye and other innumerable vices and wickednesses of mans inuencyon, dayly committed in the Cytie of London, no reformacio or redresse ones studied for, wherby to expulse vice, & encreace vertu: nor no pollitique inuencion for the commen welth. No, no, their heades are so geuē to seke their owne particular welthes oneli, that thei passe not of no honest prouysiō for the poore, which thinge aboue all other infidelityes, shall be our damnacion. As apereth Math. xxv. where Christ saith: I was hungrye & ye gaue me not to eate, I was thurstie and

ye

ye gaue me not to drīke, I was sicke and in preson, and ye visi ted me not &c. For not doynge these things shall Christe saye, go ye cursed childerne in to e= uerlastyng fyre, prepared for the deuell ād his Angels. Rea= de the text and there ye shall se what shalbe layed agaynst you at the greate daie of the lorde. And there ye shall also se, that ye shall not be enquired of ma= ny vayne folishe & superstitious thinges of your owne inuen cions, & of your Popishe Pre= stes of Baal, whether ye haue done them or not. No, no, they shalbe greatly to your damp= nacion.

Oh Lorde God, how is it possible for this Cytie to expul se vice and seke after vertue, seynge they will not receaue thi gospell, which is the worde of euerlastynge life, and that

onely thing that leadeth vs into all truth: No Lorde they cã not be contented, not onely to denye the receit therof, but also the greatest parte of the seniours or aldermen, with ỹ multitude of the inordinate ryche: euẽ as the Jewes cryed out against Christ takinge parte wt the highe prestes, saing: Mat. xxvii. Crucifie him, euẽ so doth the riche of the Citye of Lõdon take parte, and be fully bent wt the false Prophetes ỹ Bishops & other strong, stoute & sturdie prestes of Baall, to persecute vnto dethe all and euery godly person, which either preacheth the worde or setteth it forth in writinge (if thou deliuer them not from their wicked snares) euen as ded their forefathers the mooste wycked, cruell and stonyherted Byshoppes, Scribes ãd Pharysees, by thy ser-

uaũtes

uauntes the prophetes, ād al-
so Thapostels. Matth. xriii.

Dh Lorde God how blind be
these Cityzens, whych take so
great care to prouyde foz ỹ de-
ade, whych thynge is not com-
maunded them, noz a bayleth
the deade, no moze thē the pil-
sing of a wzēne helpeth to cau-
se the see to flowe at an extre-
me ebbe, but ys the wozke of
mans owne inuencion & yma-
ginacion, accozdinge to the sa-
ynge of the Prophete rehersed
in Math. xiii. Jnvaine wozship
pe and serue they me with the
inuencions and Jmagynaci-
ons of men. Thus follow they
theyz owne Jmagynacyons
prouydynge foz the deade vn-
commaunded and leaue pro-
uydynge foz the pooze lyuing,
which thescrypture most erne-
stly teacheth & comaūdeth, as

apereth in the Prophete Esay. lviii. Rom. xiii. xv. Luke. xiiii. Deut. xv. ii. Cor. ix. Prou. xxi. And that which shalbe layde to your charges, as is afore saide, for not doinge. And ỹ rewarde of euerlasting life to thẽ which to their power haue prouyded to do for the wydowe and fatherlesse, which is to be vnderstõde of all pouertie, as presoners, ãd those that be abrode.

Oh Lorde GOD, howis yt possible for thys people to praise the aright, or to seke thy glorye, whych when they be in trouble or plaged rightfulli of ỹ, either be drought, moisture, or pestilence, or anie such like, whiche do not as the Childzen of Israel did: when they sawe their owne iniquitie, repented ande forsoke theyr Idolatrye wyth all theyr false goddes, ande onely called to the Lorde

God

God of hostes, and so obtained: As apereth ī Judicum. iii. iiii. vi. x. xi. &c. ande in many other places of the Bible. And seinge Chryst our redemer teacheth vs ī the. vi. of Math. where he sayth. Whē ye praie, saye O father which arte in heauē, & cet. And further he saith also. Mat. xi. Cōe vnto me all ye ẏ labou-re āde are loden (meaning with sinne) and I will refreshe you. O what a mercyfull promes is thys, made to vs wretches, by hī that is all holy, all mighty, all mercyfull, and wyll fulfyll all hys promyses, euen as he is God alone: How madde, yea how wicked be we then, to go, to seke, call, or to crye, to any other thē to him alone: Seīge he forbiddeth vs ī so many places of his holy Testament, sainge. I will haue none other Goddes in my syght, I am a

Jealouse

Jealouse God &c. xx.

But alas, these stiffnecked citizens will not comme to thys onely mediatoure both God & mā, but whē they feale thē selues worthily plaged, whichcō: meth of thē onely, thē wil they run a gaddyng, yea a whorehū tyng after their false prophetes through ỹ streates ones or twyse in the weke, crienge and cailyng to creatures & not to the creator, wythout pro nobis, and that in a tonge whych the greatest parte vnderstondeth not, vnto Peter, Paule, James and Johan, Marye, & Martha, & cet. and I thynke wythin fewe years they wyll (wythout thy greate mercy) call vpon Thomas wolsey, late Cardynale, and vpon the vnholy (I shuld saye) holy mayde of kent. Why not well as vpon Tho. Becket: what he was I neade

neade not write, yt is meately well knowē. The sainge of the Prophete Esaye. xxix. recited by Math. in the. xv. chapter is verified in this people. Wyth their lippes they hououre me, but their hertes are farre frō me. Yea they beate their Breth agaīst ẏ ayer, as S. Paul. saith i. Co. xiiii. & ẏ in vaine. Oh Lor de God cōfounde thē wyth all their false Prophetes & super sticiousnes, for they minish thy glorie as moch as in thē lyeth. What is their gaddinge wora pro nobis, vnto creatures, of thē which shuld onely praie vn to ẏ? is it ought elles but abho minatiō? no surely. And ẏ Cy- tie neuer speadeth so euell, as whē they so rōne a whore hou- tinge. And no meruell, for they seke a wrōge waye. Oh wic- ked peopel do not ye se ẏ both Thappost. & Ang. refused to be

wor-

worshipped of men, but wold haue all the glorye geuen to God, as apereth in the. iii. of the Actes, also in the. xiiii. of the Actes, whē the prestes with ye people of Listra wolde haue done sacrifice to Barnabas & Paule. But when Thapostles & Barnabas and Paule harde that, they rent their clothes and rāne in amonge the people, crienge and sainge, Syrs why do ye this? we are mortall men like vnto you, & preache vnto you that ye shuld turne from these vanitees vnto the liuing God. These be Thapostles wordes, reade the chapter, and ye shall see. Also S. Johā fel downe at the fete of the Angel which opened vnto hym the secretes of God, and wold haue worshipped the Angel: but the Angel forbade hym, sainge. Se thou do it not, for I am thy fellow ser-

seruant, Apoc. xix. Here ye se that both the Apostles & Aungels refused to be worshiped, but wold haue all the glorye geuen vnto God, when they were here vpon earth. Whether they do not likewyse nowe seke all the glorye to God & not to thē selues, Iudge thow gentel reader. And thik ye not that if the blessed virgin Marie were nowe vpon earth, and sawe her sonne and onely redemer thus robbed of his glori (which glory ye blinde Citezens geue vnto hyr) wolde not she teare her clothes, like as ded the Apostles? Let the godly learned iudge it.

Now shall ye heare what happened vnto ỹ people of Juda, as appereth in the. xliiii. of Jeremye, for seking their owne inuēcions ād for offringe oblacions with their fore fathers

Kinges

Kynges ande heades vnto the quene of heauen whych was ẏ mone, temptinge the Lorde so farre, that the Lord myght no longre suffre the wickednes of theyr inuencions. Thus sayth the Prophete. Ye haue sene the myserie that I haue brought vpon Jerusalem and vpon all ẏ Cyties of Juda, so that thys daye they are desolate, & no mā dwellinge there in, ād that because of ẏ greate blasphemyes which they cōmitted in ẏ they wēt backe to do sacrifice & worshippe vnto straunge Goddes, &c. And furẏr more ẏ saide prophete sayth in the same .lxiiii. Cha. Purposely haue ye set vp youre good meanynge, ande hastely haue ye fulfylled your owne intēt, What followed ī ẏ ende-verely destrucciō. Reade the ende of the same Chapter ande t̄ you shalt se.

O moſt dere bzethern foz Chziſtes ſake geue credẽce vn= to the Pzophete, ande not toy Pzophete onely, but alſo vnto the Holy Ghoſte whych ſpake in the Pzophete, and then loke vpon your ſelues, how Joĩtly ye agre wyth the ſayde people of Juda. They called the mone y quene of Heauẽ, and ye call y virgin Marie the quene of hea uen, euẽ as y one is quene of he auẽ, ſo is y other. Yet be ye woꝛſ ſe then the people of Juda. Foz their fautes weare wzittẽ foz your example. And where as yy called vpõ one quene of hea= uen, ye call vpon many. Howe many e quenes of heauen haue ye in the letany? Oh deare bzethern be no longer decey= ued wyth the falſe pzophetes youre Byſhops, ande theyz membzes, Oh ye Cytezens be ye ſo blynde that ye ſe not, that

that this is and blasphemy to God, & a minishinge of the honor dew to Christes bloude, to call vpō the creatures of God created: To patche and peace them with hym, as to patche the potte with the potter: And as though he ware a mercilesse God, & wold not heare but for theyr sakes: Yea & yet knowe not you whether thei hear you or not, as the likelihode is thei do not. For ye haue no promes of them, but of Christe ye haue: As apereth Johan. xiiii. Mat. xvii. where he saith. Aske and ye shall haue, seke and ye shall fynde, knock and yt shall be opened vnto yow &c. Thus leaue ye the waye certayn, for the vncertayne, ye patche him with hys creatures because ye beleue not in hym, nor haue that faith in hym, which is of valoure before God. Yea ye thinke he

seeth

seeth not the secretes of your hertes. Oh vnwise peple, shall not he that made the hert, knowe the secretes thereof. Psal. xciiii. Well, I exhorte yowe in the name of the Lyuynge God to repent betime, fall fro your accustomed ydolatry, and leaue cryenge to your quenes of Heauen, ande call onely vpon the name of the Lorde whych made all, the God of Abraham Isaac, & Jacob, and serche the scripture, & ye shall se how oftē he hath plaged the cityzen of Israell for their ydolatrye ād whoredome, and all for our ēsample. Repent I saye, ones againe, leste the Lorde geue you wholy vp to your owne lustes, as he ded the heythen. Rom. i. & visyte you wyth the plages of Egipte, which ye haue already ryghtfully deserued. He is a mercyfull God & suffreth lōge,

but whē he ſtryketh kelleth to the grounde.

Nowe to lamēt your blinde prouyſyon for the deade. Alas it is more thē blyndnes it ſelf, for manifeſtly ye caſt Chriſtes merites aſyde, in ſeking healthe for the ſoules of youre frendes departed, by prouiding ā yole lyke for an vnlearned preſt or two, of Baall, truſtige in theyr praier, as though theſe preſtes had ouerplus of righteouſneſſe more then ſerued them ſelues. Ye wyll ſaye no, we truſt to be ſaued by Chriſtes paſſiō. I vtterly denye your truſte, it is vaine and falſe, and without hope, or elles ye wold not ſeke ſo many ſuperſtycious waies. For Chryſt is the onelye waye to the Father, and is alone ſuffycyent for all. Heb. ix. yea although Chryſte be ſuffycyent, yet ye wyll haue a preſt to ſīge

for

for you also, as it weare for a waretack.

Oh ye dispisers of the bottō-lesse mercy of God, yea whore-hounters and robbers of God-des glorye. Is Chryst a peced God, or a patched Redeamer? doth not ẏ scripture saie, ther is none other name vnder hea-uen, wher in we maye be saued Act. iiii. xiii? Howe mad be ye then, to seke or call vppō any o-ther? The great substāce which ye bestowe vpon chauntryes, obbites, ande such other lyke dregges of that abhominable whore of Rome, whyche most commenly ye geue for. iii. cau-ses (as ye saye) is all loste.

First, ẏ ye will haue ẏ seruice of god maītained in ẏ churche to goddes honour, & yet by ẏ same seruice is god dishonored, for ẏ supper of lorde is peruerted, & not vsed after christes īstituciō

Mat. xxvi. Marc. xiiii. Luke. xxii. i. Corint. xi. and so is that holy instytucyon turned into a vayne superstycious Cerymoniall Masse (as they call it) which Masse is become an abominable Idoll, and of all Idoles the moste greatest, & never shal ydolatrye be quẽtched, where that ydol is vsed after Antichristes illitucyõ Daniel. ix. Mat. xxiiii. Whiche no doubt, shalbe reformed, when the tyme is come that God hath apointed, euen as it is vsed already in diuerse cityes of Germanie. Yea although all the Antichristes i the whole worlde wolde saye ỹ contrarye, & all their disciples wyth them: yea although they studie to set all the Princes of ỹ earth together by the eares, to let that and soche like godly redresse, as it is their olde cast, yet he sytteth in Heauen that laugh

laugheth them to scorne, ād he shall make theyr wysdome folyshnes. i. Cor. i.

The seconde cause is for redeamige your soules and your kendes. whych is also abhomynable. For who soeuer will seke redempcyon, iustifycacyō, saluacyon, or to be made righteouse by the lawe: he is gone quyte from Christ, ād hys merytis profyte hym not. Reade the thyrde chaptre to the Romaynes and the. iiii. to the Hebreus the. iii. to the Galath. and also Esaye. liii. i. Cor. i. ād ther ye shall see. Perchaūce ye will saie, ye seke no soche thīge thereby. Oh ye vnwise and opē dyssemblers, wherfore thē do ye it: ye saye like as the Idolatoure nowe adaies doth yf he set a candle before an Image and Idolle, he sayth, he doth not worshippe the Image, but

God whõe it repꝛeſenteth. Foꝛ (ſaye they) who is ſo folyſh as to woꝛſhyppe an Jmage? As who ſhuld ſaye, none. I anſwere, wherfoꝛe doth God ſo manie places of ỹ Scripture, foꝛbidde vs to woꝛſhippe Idolles oꝛ Jmages, as Exo. xx. Deut. v. Sapi. xiii. xiiii. ād throughout all ỹ Pꝛophetes, but that he knewe that ye wolde woꝛſhyppe them wyth youre foꝛefathers? Euen ſo ye, bycauſe ye haue not full truſt in Chꝛyſtes merites, ye gꝛope after vayne waretackes. Jf thou wylt ſet a Candle beſoꝛe the Jmage of God, thou muſt be diligẽt dayly to helpe thyne neighbour, acoꝛding to thyne eſtate, whych thing I haue towched beſoꝛe.

The. iii. cauſe of youre good intẽt is, that ỹ pꝛofites of your goodes maie come to the pꝛeſtes as though they ware ỹ peculyar

culyar people of God ād onely beloued, as ī dede to those whiche preache the Gospell be the people bounde to geue a sufficient lyuyng. For the workmā is whorthye of hys rewarde. Mat. x. i. Tim. v. But not that their prayer cā helpe the dead, no more thē a mans breth blowynge in the sayle, can cause a great shippe for to saile. So is this also become abhominaciō, for those be not Chrystes mynysters, but the minysters of a rable of vncommaunded tradicions & popishe ceremonies. Ande thus ye be the mainteyners of a sort of lusty lubbars, which be well able to laboure for their lyuynge, and stronge ynoughe to gett it wt the swet of theyr faces, as ye Scrypture teacheth them. Genesis .iii. i. Thesalo. iiii Ande thus be ye mayntayners of their ydlenes

and leaue the blynde, the lame, & the prysoner vnholpē, whiche the scripture cōmaundeth you to helpe, except it be on the sōdayes with a fewe halfpēs, or by pēnymeale, whych helpeth lytle or no thynge.

But vnto those blynde guides. ye will geue. vi. vii. viii. ye xii pouds yearly to one of thē, to synge in a chaūtrie to robbe the lyuynge God of hys honnoure.

Ye wyll saye vnto me, what arte thou, that callest these thinges vncommaunded tradycyons and popysshe ceremonyes, seynge the kynges Grace forbyddeth them not, & vseth parte of them hym selfe: I answere that ye vse manye thynges contrary to the kyngs iniunccyons. And yf it be that God through the kynge hath caste out the deuell out of this realme:

me, and yet both he ād we ſup-
pe of the broth in which the de-
uell was ſoden, and that God
hath yet not opened the eyes of
the kynge to ſet all thynges in
right frame, & vtterly to breā-
ke downe the ſerpēt, as Ezechi-
as the kinge dyd. iiii. Reg. xv. &
as kynge Aſa dyd. ii. Chro. xiiii
take it thus, that euen youre i-
iquytye wyth callynge vpon
vayne Goddes, & ſekynge ſal-
uacion by awrōge waye, is the
very cauſe that God cloſeth vp
the eies of the kynge, as of one
that heareth ād vnderſtandeth
not, ād ſeeth & perceyueth not.

But for the reuerence of
Chriſtes merites, where as ye
haue walked ſome in verye ſi-
ple ignorance, and ſome in ob-
ſtynate or wylfull ignorance,
& groped in tymes paſte after
a wronge waye, darke, croked,
harde and endles: now ſeke the

ryght

ryght trew ande onely waye which is light, streyght, ād easy to fynde, ẏ is to say, Chriſt the onely Meſſias: and redyeſſe theſe thinges, easy to be done. Turne your Chauntries & your Obbites from the profite of theſe bearewolues whelpes, whiche can neyther helpe the ſoules of your frendes departed, nor yet yours, after God hath taken you from this life, & ſcripture ye haue none to ēcorage you, but only your owne inuētions: & againſt you are places innumerable, & ſpecially. Rom. xiiii. Where the Apoſtle sayth, what ſoeuer is not of fayth is ſynne, your chaūtries & ceremonies are without Godes worde, and ſo muſt thei be without fayth, ergo they be ſinne. Beſtowe them therfore frō hence forwarde vppon ẏ trew Image of Chriſte whych is vp

pon

ponthe poore,the ſycke,the blī de,the lame,the preſoner,etce. Oh ye Cytezens yf ye wolde turne but euen the profytes of your chauntries and your ob= bittes to the fyndynge of the poore,with a pollitique & god ly prouyſion, where as now London beyng one of the flo= wers of the worlde,as touchī= ge worldlye eyches, hath ſo manye, yea immumerable of poore people forced to go from dore to dore, and to ſyt openly in the ſtretes a beggynge, and many not able to do for other, but lye in their howles in moſt greuous paynes, ande dye for lacke of ayde of the riche, to the greate ſhame of the, Oh londō, I ſaye, yf ye wolde redreſſe the= ſe thynges as ye be bounde, ande ſorowe for the poore, ſo ſhulde ye be wythout ỹ clamor of them, which alſo crieth vnto

God

God agaynst you, ande whych he well heareth, and then where as now ye haue ā houndreth extreme poore people, shall not be one, & in so doīg your owne goodes shal not be a witnesse a gaīst you at ye greate day of the Lorde, as yt wilbe agaīst your forefathers for not prouiding for ye poore? Besydes ye, what a Joye shall it be, to se your bretherne well prouided for?

ye abuse your riches, specially you that come to thoffice of the Cytie, for ye spende vnmeasurably. Uppon whome? euen vppon them that haue no neade, as vppon the Nobles ād Jentlemen of the courte, vppō the aldermen and other riche cōmoners which haue as greate nead of your feastes, as hath the see at the hyghest of ye springe tyde, of the pissynge of the wrenne, the pore forgottē, except

cept it be with a few scrappes and bones sent to newgate for a face. Alasse alasse, how litle it is the Lord knoweth, I thinke in my Judgement vnder heauen is not so lytle prouision made for the poore as is in London of so riche a Cytie. Well, the poore weil feleth the bournynge of Doctor Barnes and hys fellowes, which laboured in the Lorde. For accordynge to there office they barked vpon you to loke vppon the poore, so that then some relefe they had, but now alasse they be colde, yea euen those which saye they be the fauorrers of the gospell. It is a token that youre foundacion was buylded vpon the sande, for that GOD hath suffred youre Prophetes to bee brente. Though they be gone consider it was not theyr commãdemẽt, but goddes, whose testa-

Testament ye haue euen nowe in youre very Mother tonge, thankes be to the Lorde therfore. In ỳ same ye may perceyue that their absence shulde not quenche nor mollifye your loue towardes your brethern. And doubt not but God shall rayse other, that shall speake ẅ the same spirite that they ded, & with no lesse loue & vehemẽcy: if inyquytie be not cause to the contrarie. There is a custome in the Cytye, ones a yeare to haue a quest called ỳ warnmall queste, to redresse vices, but alasse, to what purpose cometh it, as it is vsed: If a pore man kepe a whore besides hys wife, & a pore mans wyfe play the harlot, they are punisshed, as well worthie. But let an alderman, a Gentlemã, or a riche man kepe whore or whores, what punishmẽt is there: Alasse this

se this matter is to bad. I saye some of your aldermen kepe whores to the greate shame of all the rest. yt weare no shame to name thē. Wherfore repēt & amēde, or sureli I will yf God lende me lyfe, in an other worke name you, ād other of your affynyte which be openly knowen to be cōmō aduouterers: which is no lytle shame to the heades and other rulers of the Cytie to suffre such abhominacion. But no maruell though ye suffre bodely aduoutrers, seinge ye your selfes are spyrituall auoutrers, callig vpō vaine godes. Ye will say I sclaūdre you & bringe vp false lies vpō you. Some of you knowe whether I sclaūder you or not I wold it ware a sclaūder. But I sclandre you so, yexcept ye repēt & amēd your liuing, as well ye y be sufferers of such

vices

vices as the cōmitters, except ye amēde I saie & seke redresse of thys and such lyke, the vengeaunce of God wyll lyght vppon the Cytye for youre synnes. For howe can ye do Justice vpon a nother and ye offende in the same your selfe? yea & how parciall be ye that punish the pore, ande leaue vnpunished those heades that shulde geue goode example to the rest? Awake awake for the Lorde slepeth not, althoughe ye thīke that he wīcketh at thys geare. I exhorte you in godes name, loke better ī chosinge of your heade officers. Let not ryches only cause men to rule, and specially loke better to ye chosig of your officers of the lawe. How can Dronkardes, whoremongers ande couetouse Parsons geue ryght Jugemēt? do bryers brīge forth figges & thornes

nes grapes: Ande I saye vnto you the parcialyte of Iudges suppressynge the poore, and aydynge the riche for lucre, ād in codēpning the innocētes & lettinge the wycked go fre: bryngeth the vengeaunce of GOD vpō all places, as appereth in Esay. iii. Here I coulde saie sūwhat more then I nowe wyll, I meane in condempninge the Innocentes.

Thynke ye that God hath not as moche to laye to ỹ charges of London for killinge hys seruantes, as he had agaynst Ierusalem for killinge hys Prophetes: yes yes: For Goddes sake ye that be elders repent & geue your selfes to readinge ỹ lawe of ỹ lord, ỹ ye maye be an exāple to ỹ cōmons in Godlye cōuersacīō: And in ỹ Scripture ye shall lerne what to do, ande what to leaue vndone, & howe

to knowe false Prophetes, ād how to cast them out of your consciēs, where they haue syt= tē a longe time, euē in the stede of God: I meane not the Byl= shoppe of Rome alone, but he & all hys marke wyth hym, and specialy his owne generacion, which are all ī forked Cappes.

What a plage is this, that in no mans tyme aliue, was euer any Christē Bisshoppe rainīge ouer the Citye of London, but euery one worsse then other= I thynke they cannow come no worsse, except the same Lu= cyfer that fell frō heauen, come hīselfe, whyche is the very fa= ther of all Popyshe Byshops. Consydre thys is for your iny= quitie. Yet let ỳ lytle flocke re= toice & geue God onely thākes ỳ he hath raised other meaner mēbres In ỳ sight of ỳ worlde then Bisshops, to preach ỳ gos=

pell

pell, and de to set it forth in wyy tynge.

Now to all you though ye be fewe in nõbre whych fauoure Gods holy worde vnfainedly and not in worde onely, but in worckes also, shewyng ẏ frutes of your faith, say I thus: exor tynge you for Christes bloude sake, to be dyligent in prayer, onely to the euerlyuinge God, ẏ he of hys owne mere mercy, geue grace to ẏ rulers of thys Citye, that frõ henceforth they maye seke Gods glory onely, the cõmon welth and prouysiõ for the poore: ãd then doubt ye not but God shall geue our noble Kynge such ã harte that he shall knowe, ãd soche eyes that he shall playnly see, and soche eares that he shall vnderstonde in deade. For why? it is the Lorde that hath the hert of all prynces in hys hande Pro. xxi.

So that I saye, where as he hath now bānisshed out of hys realme but the veri bearewolfe the whoze of Babylon only: shall now also bānysh with her all her folyshe tradycyons and beggerly ceremonyes, against which S. Pau. wzote ad Gal. iiii. & in many other places mo. Now shall your papisticall sorte dispise thys my lamētacyō, & laugh me to scozne. Althogh I knowe there is no Chzysten herte in thys realme, no noz in the whole wozlde, whiche knoweth the vyces vsed ī the citie, and how lytle Gods glorye is sought, how lytle the cōmone welth is sett by, howe barelye the poore are pzouided foz, but he wyl lamēt wyth me. And as foz the contrary parte: I wysh with all my hert repētaunce, & will continuallie my life durig pzaie vnto the euerliuīg God,

to

to drawe them to the Gospell of hys sonne Jesus Christe, ād that they maie come to the father by the onely waye ād doe Christe, and that they may also forsake theyr bydoes & clyming ī at the wīdowes wherbi they shall neuer atayne to any sauynge helth. O Lorde God I beseche the, call them from that nōbre whome the almighty sytting in Heauen laugheth to scorne Psal.xxi. The onlye cause that I wryte thys, is to exhorte all mē as well readers as hearers, to repent betymes, ande to fall diligently to prayer, askyng mercy, that we may auoyde the plages whyche we rightfully haue deserued, & no doubt we shall not escape them all, onles we repēt ẏ soner, Remēbre how he warned ẏ city of Jerusalē. xl. years lōg: & bi cause they repented not, but slew

ỳ Prophetes by who God war
ned thē, he kept promes w̄ thē,
& scourged thē acordīg to their
deseruunges. And he that spake
ỳ same to Jerusalem speaketh
it to yow, ād to all Cityes, that
committe like īiquite as ye do.
And whether ye haue serued ỳ
Disciples of the Lorde, like as
ded the Cytezens of Jerusalē
their Prophetes, Judge your
seikes, ande ye shall se that ye
haue shed more bloud, thē euer
ded that moste synfull Jeru-
salem, euen of thē that taught
you Godstruth. Well, I can
no more, but beseche the Lord
God, that he wyll geue suche
grace to some, that in the time
of hys wrath, he maye finde .x.
ryghteous persons in this Cy
tie, whereby the wrath and vē-
geaūce of God may be turned
from it, which is lyke to come
shortly vppon vs or vppō our
childeren

childeren, for our sinnes & oure forfathers. For we haue deser-ued a. M. tymes more plages, thē euer ded Tire & Sidō, or Sodoma & Gomorra, ware it not for ỹ great mercy of God I thinke, we had foūde it so or this tyme. For we haue an er-ample of these Cities & they be written for oure learninge to auoid such vices. Yea no doubt the vices cōmitted in ỹ, oh Lō-don, are as euell as euer ware in any of ỹ foure Cyties afore named. And surely I thinke, yf they had herd ỹ prechīg ỹ hath bene ī Lōdon this. xiiii. or. xvi. yeares past, ỹ they had repēted and forsaken their Iniquitye. For I saye vnto youe that the gospell was neuer more sice-relye preached in the tyme of the Apostles, then it hath bene of late in London: For neuer more Godly exposicions vpō

the ſcripture and that a greate nombre whereby to drawe vs to Chriſt Jeſus. For whyche ſpirite euen the very holye Ghoſte whych ſpake in the Apoſtles, hath ſpokē in mē now to vs.

But alas, as the Prophete ſayth. Eſay. xxix. we haue eares & heare not, eyes & ſee not.

See ye not nor yet perceiue ye how the blynde Prophetes haue led you, euen now in our tyme? Haue ye not ſlayne the ſeruauntes of the Lorde, onely for ſpeakynge agaynſt ẏ autorite of the falſe Byſſhoppes of Rome that mōſtruouſe beaſt, whō now ye your ſelues do or ſhuld abhorre? I meane all his lawes beynge contrary to Chriſt, & not his body, & yet ye ſe ẏ a fewe yeares paſt ye brēt them for heretiques abhominable which preatched or wrote

wrote against his vsurped po-
wer, & now it is treason to vp-
houlde or main tayne any par-
te of his vsurped power, ād he
shal dye as a traytoure that so
doth, & well worthy. So saye
I vnto you there shalbe yet
thinges preched vnto you, and
ye shall be instructed by wry-
ters of thīges which ye be not
yet able to beare, and whoso-
uer preacheth or writeth it (if
the Lorde defend him not out
of your handes) he shall dye for
it: ād yet out it will at ỹ lēgth,
though all the deuelles in hell
saye naye to it, and so shalbe re-
formed. Ande euen this follo-
wyng is one of ỹ chefest thīgs.

Oh ye Cytezens, wyll ye ne-
uer geue your selfes to the rea
dynge of the scripture where-
by ye maye knowe the lawe of
the Lorde, to avoyde the euer-
lastynge damnacion, which is

ordayned for the deuell ad his angels: Wyll ye euer be ignorant of Godes cõmaundemẽt: Exodi. xx. sayinge.

I will haue none other Gods in my syght, and that ye neyther bowe your selfe, nor serue any thing as God, ẏ is in earth benethe or in heauen aboue, or in the water vnder the earth. And do ye not yet se how thys whore of Babylõ hath altered the supper of the Lorde, which was istituted to haue ẏ blessed passion in continuall remẽbrance, & for a perpetuall memorye of thankes geuinge: which we shuld receiue with all reuerence and meakues of hert geuinge thãkes vnto God onely for ẏ benefyte which we haue receyued & obtayned through Christes dethe, which this supper syngnifyeth, and that we beleue as verely as we eate the

breade

breade & drinke ye wine, which nou-
risheth ye body & is seane with
our corporall eye, & spirituallie
representeth the very body of
Christ, euen so verely as we ha
ue tasted, eatē & seen this holy
supper or Sacramēt of thāks
geuinge: euen so verelye to be-
leue ye Christ dyed for our sin-
nes, and that his bloud onely
hath pacyfied the fathers wra
the, and so hath sett vs at peace
with, God For he hath payed ye
which laye not in me nor in
no man, but onely in hym that
was bothe God & man, and by
none other meanes myght mā
be redemed, and so to aknowe
ledge ye he is dead & hath shed
his bloude for our synnes, & is
rysen for our rightwysnesse.

Thus I seynge my syn-
nes buryed in Christes woun-
des, must euer more be thank-
full to ye euerliuīg God onely.

And

And thus to eate his blessed bo
dy and to drike his bloude spi-
ritually in fayth, is Gods in-
stitucyon. Math. xxvi. Marc.
xiiii. Luc. xxii. i. Corinth. xi.
Where he sayth, as ofte as ye
shall eate of this breade & drin
ke of this cuppe ye shall shew
ye Lordes death till he come.

And saynte Austyn sayth,
what preparest thow thy te-
th & thy belly: beleue & thow
hast eatē. Which agreeth with
ye words of our sauiour Christ
saing. The fleshe profiteth no-
thynge, it is the spryte ye quyc-
keneth. Johan in ye. vi. chapter.
But the institucio of Antichri-
ste is cleane contrary to thys.
For by his institucio thow mu
ste fall downe vppō thy knees,
holdinge vp thy handes as to
God, In dede it is ye Bysshop-
pe of Romes God which they
must see with theyr corporall
eye,

eye, because they haue no hope in the lyuynge God through the spyritual eye.

And thus hath he chaunged the holy memory of Christes death, in to the worshippynge of his God made of fyne flower, and all to bringe him selfe and his membres alofte, ād in thē reputacion of the world aboue all degrees of men, yea aboue Kinge and Emperour, and therby to sitt in the consciences of men, aboue God and his worde, euen in the very tēple of God, where God alone shulde sitt. And by his institucio of this his God, is he crept vp in to this vsurped power.

Oh Antichrist the begynner of this Idoll which is heade of all Idolles after thyne institucyon. Doth not God say, as afore is sayde Exo. xx: Thou shalt not worshyppe any symilytude

litude that his in heauē, erth or in the waters vnder the earth. And thou contrari to the euerlyuing Goddes cōmandemēt, hast seduced the people to honoze thy God. I tel the gētle reader ones againe, it is the greatest Idoll vnder heauē as it is vsed in his masse, and a God of the makynge of Antichzist as is sayde, whiche masse is after his institucyon an heape of folisshe ceremonies without signifycacions, to avaunce ande set out his God, to the blearynge of the eyes of the symple. Ande thu shalt see if thou wilt reade ỹ. xviii. chapter: of the Apocal. calinge to God onely to open thyn eyes, all the trishtrashe ỹ Antychzist hath solde vs whiche be the onlye implementes of ỹ masse of Antichzist, I meane not the Antichzist of Rome onely, but also of all other po-

pysshe Byshoppes, wͤ all theyr brethern in Antichrist. And in the sayde. xviii. chaptre thou shalt see the fall not onely of the whore alone, but also of her merchaundyse the same trysh-trash with her. For euen as ẏ whore is fallē in Englēd alrea dy, thākes onely be geuen to God therfore, ād yet her trish-trash remaynīg for our iniqui-ties sake, euē so I saie ī ẏ saide xviii. chaptre thou shalt see that her marchaundyse muste followe, when the tyme is co-me that God hath appoyn-ted. No doubt our vnthākful-nesse sake, āde ẏ geuinge of glo rye vnto men whych shulde be geuen onely vnto God, is the cause of the longe remainynge of ẏ premisses. The wordes of ẏ xviii. chaptre be these. Alas alas ẏ greate Citie Babilon ẏ

mygh-

myghty Cytie, for at one hour is her Judgement come, ande the Merchantes of the Earth shall wepe ande wayle in them selues, for no mā wil bye their ware any more, ẏ ware of gold and siluer, ād precious stones, nether of pearles, and raynes, and purple, and skarlet, and all thynne woddes, and brasse, āde yron, and sinamom, & odours, and oyntmentes, ande frākencense, aud wyne, and oyle, ande fyne flower, and sowles of mē. This fine flower haue ẏy made the chefeste of all theyr trysh-trashe, ād a cloke or a cloude to shadow all the reste. Rede the chapter and thow shalt perceiue more.

I praie ẏ Jētle reder iudge, weare not ẏ pardoners Merchantes to them: Yee it is well knowen that theyr pardons & other of theyr tromperye, hath

bene

bene bought and sold in Lombardstrete, and in other places as thow wylt bye and sell an horse in smithfelde. yea and at easter when thow shuldest come to the supper of the lord to receyue the Sacrament of thankes geuynge, there muste thow receiue the God of Antichryst without significacio or Godly instructio, yea ād thou must bye it and paye for it, as men somtime bought Pyes in Soper Lane. yea and thou must paye for his God or thou haue it: yea I haue harde of poore mē for lack of two pens bee put from receyuynge of theyr God, and for lack of payinge ȳ parsō or vicare his dewtie many haue been put from it.

And more I tell the reader that the bodye of our sauiour Jesus Chryst can not be eaten wyth teth, it must be eten with

kaythe as is a forelayde.

Ande further marke thys well, that thynge that hath beginninge or endinge can not be God, nor ought to be worshypped as God. So cã thys sacramẽt no more be God then was the pascall lãbe. For God ys wythout begynnynge and endynge, and so is not the God of Antichriste, for he is made manye tymes be a synnefull Ipocryte.

Well, then it hathe a begynnynge ande maye perysshe ande moulde a waie, ande the lytle mouse wyll eate it, if he maye come by it. And the wyne wyll waxe sower and stinke as doth theyr holy water in the founte by longe kepinge, whiche hath bene the destruction ãd deth of iunumerable childerne: where as two or thre droppes of water takẽ out of it by the prestes han-

handes and cast vpon ỹ childe weare sufficyent, ād the childe neuer neade to be taken out of hys clowtes. Now to my purpose agayne.

OH thou blynde man, can the body of Chryst perysshe by any maner of meanes? As to ware lower, or that any maner of beastes maye eate the bodye of Chryste? No surely, God forbydde. For he (as concernynge hys Godheade) was from the begynnynge, and shall be without endynge. As manyfestlye it appeareth in Johan ỹ fyrste chapter. The worde was in ỹ begynnynge wyth GOD & ce. But thys marke well, that euē as the passeouer lābe was a Sygne, a Token ande a remembraunce to put the Childern of ISRAEL in memory of their corporalye or bodely delyueraunce, and also that

Messias shulde cõe to be slayne
for theyr sinnes, paying theyr
raunsome, and delyuerynge thẽ
from euerlastyng dethe: which
moued the faithfull of them to
be thankefull to God, for that
they beleued as verely as they
dede eate of the lambe whych
they had slayne, euen so verely
had God delyuered their fore-
fathers frõ the plages whyche
fell vpõ ỹ wicked vnbeleuers:
And also that a Redemer shuld
come whyche God the Father
had promised, by the mouth of
his Prophetes. And thus dede
they bothe eate Chrystes body
and drynke Chrystes bloud in
faith spiritually many yeares
afore Chryste was borne: E-
uen so the Sacramẽt of thank-
kes geuinge, is to vs a signe, a
tokẽ, a spyrituall memorye of
our spirituall deliueraũce. For
ỹ faythfull beleued euẽ as ve-
rely

relye as they see and eate it, so do they acknowledge the benefytt whych they receaue in ãde through the immortall God, & whych ỹ same holy Sacramẽt representeth, ande no doubte ỹ very bodye of Jesus Chryst is spyritually in ande wyth vs in the receiuinge of the sacramẽt, if it be resayued with the fayth afore sayde. Euen lyke as he is amonge two or thre whych be gathered together ĩ hys name, as it is his godly promes Ma. xviii. Thus ye maie se that the same faith which saueth vs, saued the olde fathers: for they beleued throughe ỹ outwarde sygne that a redeamer shulde come, and we through the memory of thys holy Sacramẽt of thanckes geuynge beleue ỹ he is come, and hath fulfylled all that was of him prophecied. And thus both thei & we eate ỹ

holy body of Chriſt ſpiritualie in one fayth.

And farther vnderſtōd reader, that vnto all beleuers the ceremonye of eatynge the paſchcale lambe ceaſſed immediatlye when Chryſt had chaunged it in to a maundye of thanckes geuing. For why: the next daie was fulifylied by the death of Chryſt that thynge whyche the paſhcall lambe to them ded repreſent.

Thou ſaieſt it is a ſacramēt, which I both graūt & writ. If it be a Sacramēt as it is in dede, thē it is a ſygne of ſome holyer thīge then it ſelfe is. And beynge a ſygne of a holyer thīge then it ſelfe is, ſo cā it not be God, for what ſygne or token wilt thou haue holier ȳē God: None. Ergo thē it is not God hym ſelfe, but ſome ſygne tokē or remembraunce of ſome benefytte

nesyt whych we haue through hym, and thys holy sygne putteth vs in remembrãce for the same to be thanckefull to the Lorde.

Thou wylt saye it is God hym selfe euen flesh, blonde ãd bones, yea and senewes therto, as master Stãdys one of your wise falle Prophetes preached of late amonge you, but yet denie I that, for all hys vngodly learnynge. For how can it be a Sacrament of God and God hym selfe also, seynge there can be nothynge holyer then God: And againe if it be GOD that is present, thou foole, what nedeth the of anye Sacramente or sygne of that thynge whych is present it selfe:

AS touchynge this matter, IOHAN fryth ỹ seruaũt of the LORDE whome ye ãd youre falle Prophetes haue

burned, whose blonde with o-
thers cryeth vengeance agaīst
your Bysshoppes. He (I saye)
hath wrītē Inuyncibly in this
matter, whose worke I exhor-
te all those whiche fauoure the
free passage of the gospell vn-
faynedly, to reade āde to studie.
For it is agreing to the touch,
stone of Gods worde, āde to the
olde aunciēt doctours. As ap-
pereth by the same boke of his.
Ande I exhorte you in Gods
name yf there be ane Christian
printer in London, to prynte
moo of those workes, for there
can neuer be to many of them

Feare not man although de-
ath followe, seīg Christ saieth,
he that loseth his lyfe for my
wordes sake shall saue it. Ma-
thewe in the. xx. chapter. And
considre that neither, Winche-
ster nor London, nor the rest of
the Bisshoppes the vessell̄es of
Godes

Gods Justice without repen-
taunce, haue no power to de-
stroie but ỹ bodie onelye, wher
fore feare them not: But feare
hym onelye that can kyll both
bodye and soule as apereth in
the same. xx. chap. For if thou
wilt liue godly in Christ, thou
must neades suffre persecutiō.
And truly he is not worthy to
be a membre of the body, that
will suffre no displesure with
the heade. Therfor blessed are
they that suffre persecucyon or
anye trouble for ryghtousnes
sake: that is for Christes sake.

And in this matter I saye w̄
the sayde Johan fryth, that it
is no pointe of our dampnaciō
nor saluacyon. If I beleue it
not it dampneth me not: But
to haue the absēce of the bene-
fyttes of his deathe and passiō
in my hert, may be cause of my
dampnacion: and in beleuynge
of-

of the layde benefytes of and̄e
through hys dethe shalbe my
saluacion, beinge repentaunt
for my synnes.

But one thynge I will tell
the and marke it well, for it is
trewe. Though thou beleue he
is there lyke as Antichrist and
like his petye membre standish
saythe, and̄e so worshippe it as
God, I tell the that it is dam-
nable. For thou arte commaū-
ded in the fyrste Table of ẏ cō-
maundementes, ẏ thow shalt
not worshippe anye thynge ẏ
is made after anye symylitude
or lykenes that is in heauen or
earthe as I haue afore sayde.
God is aspyrete āð wilbe hono-
red in spyrete and veryte. I saie
your blynde & bloudy Byshop-
pes or rather butchers, dishō-
nour not onely the Sacramēt,
but the God of al Goddes also,
in mynystrynge the same. And

so

so do all prestes that other sige or saye the popysh masse which they call a sacrysyce, and therby wold haue Christes bodye daylye crucyfyed, where as he offred vp his holy body vppon the crosse for our synnes ones for euer, ande neuer shalbe offred agaī, whyle the worlde endureth, but hath instituted the holye supper or Sacrament of thankesgeuynge as afore is sayde: to put vs in contynuall memory of that oblacion ād sacrifice, ỹ we shulde beleue our sinnes to be forgeuen onely for Christes sake through his death, ande so to be thankfull, whych holye thynge as ye se is tourned into a popyshe masse, and is to the people a domme, yea no thīg els but a deade ceremonye.

Wherfore I will exhort all prestes that wylbe of Christes

con-

congregacion, to fle and geue ouer that abhominable maſſinge, which is a blaiphemy to Chriſtes bloude, in that they make of it a ſacryfice. What ſacryfice can ẏ be where no bloude is ſhedde? Wherfore in Chriſtes name all yow (I ſaye) that woide be of Chriſtes churche, forſake thys whore w all her abhominable rables, and rather begge with Chriſt, then welthelye to lyue with the preſtes of her God Beell, and feare not, but God ſhall prouyde both clothyng and foode ſufficient for the bodye.

Conſidre the lylye dothe not ſpynne, yet was Salomon neuer ſo gorgiouſlie apparelled. Mat. vi. Who clothed the lilie, ded not our heauenlye father clothe it? And be not ye worth manye ſparrowes? Well then weſe that pure heauēly father both

both clothed & fedde all crea-
tures: and shall not he also clo-
the and feade yowe which seke
his glorie & trust only in him:
Yes, yes doubt not. And surely
ye cã not remaine as ye do, but
ye muste be partakers of ther
Idolatrye.

Perchaunce thou wilt saye,
I could be cõtented to liue pu-
rely to followe Christe, but I
feare the Bysshoppes blessynge
which is a fayre fyre. Set also
ye the ỹ deth of Christ for pre-
chynge his fathers will, ãd be-
fore hym the Prophetes, and
after hym his Apostles, and at
this daye hys chosen seruaun-
tes, and consydre as afore is
sayde that the deuylyshe By-
shoppes, the vessailes of Godes
Iustyce: can but destroye the
bodye onelye, & that God will
rayse it vp agayne at the great
daye of ỹ Lorde, euen as he is
ryseu.

ryſen. And conſidꝛe that alwa-
yes it was the Byſſhoppes ād
the hyghe pꝛeſtes ẏ put Chꝛiſt
and hys Apoſtles and his cho-
ſen ſeruauntes to deathe. And
by theyꝛ deuelyſhe ſeduſyng,
euer blynded the Pꝛynces and
other head rulers to geue ther
conſent ther vnto. Math. in
the. xxi. ande in the. xxvi.
chapter.

O ye Babylonyſhe Biſſhop-
pes and generacion of Uipers,
where haue ye your auctoꝛyte
oꝛ how dar ye be ſo bold to
kyll a man foꝛ his faith whych
Chꝛiſt neuer ded noꝛ hys Apo-
ſtelles. Foꝛ it is a gyfte which
no man can eyther geue an o-
ther oꝛ yet hym ſelfe. No no, it
is the gyft of God onely. Ande
that muſt be geuen a man be-
foꝛe he can eyther do oꝛ thynke
goode. Foꝛ all ẏ is done with-
out fayth is ſynne. Roma. in ẏ

xxiiii. and Hebre. xi.

No, nor ye put no man to death for Christes sake, but for ỹ that no man shuld either preache teache or wrytte Christ aryght, which he can not do, but he shall by force be constrained of the holye Ghost to wryte agaynst your pompe, pryde, vyle lyuinge, and agaīst your abhomynable seduling of the people, leadynge them in an endlesse mase of dyrtye tradicions and folyshe ceremonyes.

And why can not a man set forthe Christ but he must wryte agaynst yow? Euen bycause ye be the verye Antichristes. No I saye it is not possible for anye man sent of God, either to preache or wryte, but he must open hys mouthe agaīst that moost wycked abomynable, and detestable Antychryst, of ROME, as agaynste the

ene-

enemy of Chryst, which be you false Bysshops, false Prophetes, that beare the false signe of the new lawe & the olde lawe, with stoute stronge and sturdie Archedeacõs, Deanes, ãd Chanons of Cathedrall churches, and other your pryymembres prestes of Baall. Ande he that openeth not his mouthe against you, cã not truly set out Chryst and that is the cause why ye seke theyr deathes.

Ye bewytch Kiges & other rulers, and turne theyr labourers. I meane the labours of ỹ seruaũtes of God, whyche crye against your Iniquytie, sayng they teache sedycyon, and cause rebellyon against the higher powers

Oh ye chylderne of Satan all ỹ reade their worckes maye beare recorde with thẽ against your lyes. Who teacheth so

moche

moche the obedyẽce towardes
the hygher powers, as God o-
nely in them doth, whych pre-
ache or wryte the gospell: yea
hath not GOD throughe theyr
preachinges brought your kyn
gedome vnder the tempozalle
powers, whyche many yeares
hath vsurped ouer them? Ande
bycause ye wolde not be vnder
the obedyence whych the scryp
ture teached, hath coste manye
a thousande mens lyues, ande
som prestes amonge. And thys
poynte I wyshe vnto all kyn
ges that wyll not willfully be
blinde, to beware of you crafty
ād wilye Bishoppes. Although
they will not considre the iniu-
ries ẏ they haue done to Chris-
tes churche or congregacyon,
in persecutynge them vnto de
th, for trulye preachynge ande
wrytynge Godes glorye, ande
minyshynge the glorie of Anty

chryst, although I saye, that the
Kynges of the earth and other
high powers will not considre
Christes cause, yet let them cō-
sidre their owne, what a howe
tirānously ỹ Bisshoppes king-
dome hath vsed their progeni-
tours Kynges of Englōde. A-
gaynst whome they ware euer
the heades and the beginners,
the foundacyon and the very
origynall of all mischeue. Rea-
de the storye of Wylliam Ru-
fus and of Kynge Henry the se
connde, howe he was vsed by
Thomas Becket, Kynge Johā
how he was vsed of ād by Ste-
phen Lanckton Bysshoppe of
Cantorbury, whyche wyll pyt-
ye any Chrysten herte to hea-
re, aswell for the wicked vsinge
of the goode Kynge anoynted
of GOD, as of the bondage ād
thrauldome that he brought ỹ
whole realme in. But suche is
the

the Charitye of Bisshoppes as well in all other realmes where they maye beare rule, as In Englond.

And though it appere that some of ẏ trobles which chaunsed to the Kynges of Englonde ĩ tymes past came by Abb[illegible]s of these fyllthye Monast[illegible]yes tyghtfully deposed nowe of late, yet came the grounde from the forked merchauntes. For be thow sure, neuer came any dyspleasure to anye Prynce in Englonde orelles where for sekynge any Godly redresse ande Goddes glorie: but ẏ originall & maintayners of ẏ same ware these forked cappes. Aboue all ẏ mẽbres of Antichryst, I saie, beware of them, all you ẏ wyll not willfully be blĩd. They be the verye right & chefe wolues ẏ Chryst speaketh of Mat. vii. callyng them wolues in shepes

clothynge. what is that, shepes clothige? No doubt ỳ worde of God, vnder the pretence of the whych worde they come to confounde the worde, as moche as lyeth in them. Theyr actes appere to thẽ that will not wyll fullye be blynded. Full well knowe they yf they shulde not come vnder a pretẽce of holynes, ãd speciallie vñ a pretẽce of the worde of God, of the churche of GOD, of the doctrine of Christ, of the olde true lernig, of seauen or eyght hõdreth yeares olde ãce. That no mã wold beleue them. Yet for all theyr outward meakenes ande holines, they be withyn rauening wolues, accordinge to Christs sayinge in the place aboue rehersed: as their actes and charitye hath appered of late yeres vpon the seruauntes of GOD. And Christ here sheweth vs howe

we we ſhould knowe thē. Read the places, ād ye ſhall ſee them deſcrybed as appereth. i Timo i. and. ii. and. ii. Timot. iii. and e i. Joan. ii. ād. iiii. And yf ye will geue no credite to it, your own bloude vppon your heades, accoꝛdinge to the ſayenge of the Pꝛophete Ezechiell in the. iii. Chapter.

How is thys to be lamented ſeynge the Kynges grace hath ſet out Iniunccions, ẏ all Vycars, Perſons, & Curates, ſhal purely, ād ſyncerely pꝛeache ẏ Goſpell, and leaue their owne dꝛeames, and yet not with ſtōdyng theſe Iniunccīō s, whoſo euer pꝛeacheth the Goſpell aright, but euen the very Text whych the Holye Ghoſt wꝛote, and cryeth againſte the callīg vppō any ſauīg helth thꝛough the wayes and woꝛkes of mās inuēcions, againſt ẏ which all ẏ

Prophetes crie, as is afore saide, he Isaie ẏ so truly labourethe in the vineyarde of the Lorde: ye Bysshoppes will either hange him or bourne him or pryuelie murther hym. And vppon the contrarye parte, let them neuer so openly preache their owne dreames, yet maye no man trouble them, nor saye black is their eie. And no marueil, for Chryste had prompted them no trouble or crosse i this worlde, which preache not, but persecute hys worde.

Thus be ye theues and robbers of all Chrystyanytye, stealynge from vs the spyrytuall fode of our soules. Yea, a thousande tymes worse be ye, then the thefe that robbethe vppon the hyghe waye for neade. And yet so bewitche you the higher powers ād the riche of ẏ worlde, ẏ they can not escape your rob-

robberye, and no maruell, for ye worlde wyll loue his owne, as Christ sayth Johan. xv.

O ye deuelles, ye blinde guides and seducers of the people, howe of late bewitched you ye Parlamēt house? Euē by your inuencions ād deuelishe studie haue ye caused actes & decrees to be made, so cleane contrarye to the lawes of ye lyuinge God, that I saye vnto you, the berie bearewolfe, that abhominable whore of Rome neuer made so cruell actes. He neuer made it dethe for a preste to marye a wyfe: But ye shame not onelye to seperate them that be maryed, so contrarye to GODDES worde, whyche saythe, let no man seperate that wich GOD hath couplede. Mathewe. xix. but haue also made it deathe.

O hy generacyon worse then

the Vyper. Dothe not saynte Paul saye, let euerye man that hath not the gyfte of chastytye take hys wife. i. Cor. vii. Here is no parsõ excepted. And that the Apostels had wyues ẏ scripture is playne. As saynt Peter wyth other, Mat. viiii. Ye will saye, ye haue the gifte of chastitye. Well the chastytye of the moste part of you that procured those wicked actes is meately well knowen, and therfore make ye it no abhominacion to kepe whores. Ye abhorre ẏ remedy ordayned of God, ande maītayne the remedy of sathā, as appereth by wīchesters gardyn. Well ye Bysshoppes ande ye Chanons of the churche of beell, ye shutters vp of Godes worde, accordynge to hys owne Prophetie. Mat. xxiii. Luc. xi. To you I can saye no more, but thoughẏ worlde or world

lye

lye people langh vppō you, yet
will ỹ vengeaũce of God lyght
vppon your forked cappes ād
cathedrall churches of Beel o-
ne daye, and that shortelye, ex-
cepte ye amende betymes. ys
not your aurycular confessyon
also abhominable? yes, ād that
one of the moste fylthyest thyn-
ges vsed vppon earth, as hath
playnlye appered by the feates
of your chaplaynes in dyuerse
places of Englonde of late, ād
some withyn thys two yeares.
I coulde name the prestes and
ỹ places also: but I will passe
it ouer with scylence, trustyng
in the Lord, ỹ hygher pow[er]
shall ones se the mischefe t[o]
cōmeth therof and redresse it.
What an abhomynacyon is it
that I shuld go poure oute my
vyces in the eare of an vnlear-
ned buzarde, ād specyally for a
woman, whereby Syr Johan
kno-

knoweth where to be sped. Yea if she will not graunt to hym, he will not shame to threaten her to open her vice, and so for feare she muste agree to his abhominable desyre.

What a blindnes is it to thinke my sinnes forgeuen me, when a Preest of Antychryste (as the moste parte be) hath wagged two or thre Fyngers ouer my head? Dauid sayth. I confessed my synne vnto the Lorde, and he harde me and forgaue me. Psal. xxii. The Israelites whē they had offēded the lord God, and after ernestly repented, callynge to the Lorde onelye for mercy, brynging forth the frutes of Repentaunce: Ware incōtynent deliuered from their Aduersaries, as appereth Iudicū. biii ir. and in many other places of the Byble,

This was before anye auri-

culare

cular confession was knowē.
For ỳ no dout was the inuēcio
of Antichryst of Ro. And one
chefe cause was to betray pri-
ces, and other greate men. For
what noble mā was it in Chri-
tendome that spake agaynste
forked cappes many years iōg
but the Bysshoppe of Rōe had
hys confession with all speade,
ād sodēly they wold bewitche
the Prynce of the Realme, and
forge some Matter agaynste
hym, and so of force he shuld be
made a traitour, and so suffre
dethe. I thinke thys matter be
manyfest ynough to many mē,
as well in Englonde as elles
where. Well, thys vyle thynge
was not from the begynnyng,
neyther shall it contynewe to
the ende. Euen as youre inor-
dynate Possessyons ware not
of your heauēly fathers plan-
tynge, nor sowing, ād therfore
muste

muste be plucked vp by the rotes with youre companyons & bzetherne in Antychzyste Abbottes, as is afozesayde.

Some wyll saye it maye be well vsed, which I vtterlye denye. It shall noz can neuer be well vsed, so longe as pzestes maie kepe whozes without daunger of dethe, whiche burthē maye ryghtfullye be laide vpon them, seynge thy abhozre matrimonie instituted of God: agaynste whiche synne was no remedy but deth in ỹ olde law, where as thefte was but rendzynge double. Foz this and soche lyke thyngs, be ye lerned ye rulers, lest ỹ Lozd be āgrie. Psal. secundo.

Agayne I saye it shall neuer be well vsed of al pzestes, as lōge as they shall grope our pazticulare synnes whyche is not necessarie. Foz why? yf I be re-

pentaunt,

pentaunt, ande erneſtelye min-
ded neuer to fall to myne accu-
ſtomed ſynnes againe, I doub-
te not but I am forgeuē, with-
out the prieſte for Chriſtes ſa-
ke onelye. Ande yf I haue not
that repentaunce, euen from
the bottome of my herte, ande
beleue not that I am forgeuen
for Chriſtes ſake, as is afore
ſayde: all the prieſtes in Enge-
londe ſaye I, nor yet the beare
wolfe of ROME can forgeue
me. Thus ye maye ſe where in
conſiſtethe confeſſyon for the
offence to God warde.

And as touching thy neigh-
boure thou muſt reconſyle thy
ſelfe to hym whome thou haſt
offended, and make reſtytucy-
on to thy power: ande yf thou
be not able to make recompē-
ce with goodes, thou oughte-
ſte to offre hym thy bodye. And
euen as thou art bounde ſo to

do,

do,so is he bounde to shewe the mercy But thou thy dewtye, ande thus euerye neyghboure to reconsyle eche to other, is the ryght confessyon chaunsinge betwene bzethezn oz neighbozs,as apereth in Johan the. vii.chapter. ande in Mathew. the.vii.chapter.

Thou Bysshoppe, ande thou false Pzophete wylt say that it is ozdayned of GOD, ande wilt bzinge in chefely foz the,that Chzyste sent the tēne Lepers to the pzestes: Why-che serueth asmoche foz confession, whyche we make to a pzeste, as to laye an onyon to my lytle fynger foz the tothe ache. To you blynde guydes ẏ be ignozantly blynde speke I, and not to these that be willfully blinde: Let them be still blinde:yet I erhozte all chzistians to pzaye foz them that they

maye

maye see. But wilt thou know ye trewe causes why Christ sent those Lepers a boue all other whyche he healed, and none other to the prestes: reade the. xiii. and the. xiiii. chapter of Leui. ande there shalt thou see that it was appoynted of GOD, that no parson ones hauynge the leprie, shuld come amonge the congregacyon of the whole, tyll he was clensed. And for a certaīte that he shulde be fyrst whole, the prest had the ouersyght, and kept hym certayne dayes for a tryall, to be sure that he was whole, before he wolde so admitte hym. Ande when the prestes founde hym whole in dede, then dede they admitte him, after he had offred ye oblaciō cōmaunded in Moises law, to go abrod amōg ye whole: ād for bicause Christ wold not breke ye law, but was

the

the fulfiller of the lawe, sent he them to the Prestes, not to shewe theyr sines (for they shewed none during the hole time of Moyses lawe) but for ẏ cause afore sayde. An other cause ẏ he sent thē was, that ẏ Prestes sclaūdred Christe, saying that he Blasphemed. Math. ix. Luc. v. Johā. v. Therfor Christ bad them offre the Oblacyon commaunded in Moyses lawe, for a wytnesse agaynst theyr infydelytie. For they of force must confesse that Chryst healed thē. For why: they admitted them for cleane ād receyued the Oblacion, and yet sclaundred they Chryst, so settinge them selues wythout all Excuse of theyre mooste worthye ande wilfull Dampnacyon.

Chryste ded not onely sende ẏ tēne Lepres, but also other Lepres that he healed. But let them

them fynde that euer Chyriste sēt any other that he healed to the prestes, as ẏ sycke of ẏ palseye, the diseased of the blouddy flyxe, the possessed w̄ deuels ād soche other lyke, which not w̄stondynge ware siners as well as the lepers and had neade of remyssiō of their synne as well as they: Then let me die for it.

O ye Antychristes ye your selues maye see how lytle thys text of the Lepers serueth for aurycular cōfession. Woo be to youe ye wresters ād wrythers of Gods holy worde. I coulde bryng in as good auctoryte agaynste the rest of your wicked decrees, but I wyll defer it to the makyng of an other worke which shalbe shortly if the lord lende me lyfe. Yf not, I doubte not but he shal rayse other that shall accomplysh that which I haue begon. For doubte nott

but Godes chosē will with the scrypture fyght agaynste your wycked decrees, yea although their bloud be shedde therfore. Yea asmoche Ioie haue they to set forthe the glorye of God, ād to bryng theyr brethern to the knowledge of your blynde errours, ande to teache them the waye to avoyde them, callinge them to Chryst: Euen asmoche Ioye, I saie, and with as free a hert, as ye haue to rob Chryst of hys honoure, geuing part to hym, parte to the creatures by hī created: yea ād moche more then ye haue in mayntaynyge of your kingdome in pompe ād pride, & in shedīg of the bloude of innocentes. For we knowe that ỹ Lord hath promised vs none other rewarde ī thys life. And ye haue made wonderous goode prouysyon for the same. FOR who soeuer shall preach

Chryst

Chryst or write Christ aright, he is incontynent in the net eyther of fellonie, treason, or hearesye, or in all thre. But at the grete daye of the Lorde, at the rysynge of all fleshe, ye generacion of Uipars, shall se that those shalbe foūde faythfull bothe to the Kyng of the body onely, and also to the Kynge of bothe bodye and soule. And then ye shall be found in deade, fellons, Traytours, ande Heretyques, both Agaynst GOD and man, ande soche wyll ye be so longe as ye possesse your inordynate RICHES that wycked Mā-mon.

GOD geue the KINGE an hert to take ẏ wicked Mammone frō you, as he may rightfullye do wyth the Consent of the commones, by acte of Parlament, so that it maye be dysposed to GODES Glorye,

and ye commone welthe. As to take hī selfe a porcyō for a knowledg of obeysaunce, and for ye maītainyng of hys estate. The rest pollitycquely to be put vnto a cōmone welthe. First dystrybuted among all ye townes in Englōd ī sōmes accordīg to the quantyte & nombre of ye occupyars, where moste nead is. And all the townes to be bouīd to the kīg, ye his grace may haue ye money at hys neade to serue hī. And also a politique way taken for prouysyon for ye pore in euerye towne, wt some parte to ye mariages of yonge parsōs that lacke frēdes. Wayes ther are ynough, who so lusteth to studye for them.

Yet one thing wolde I wisshe that all men wolde take you euen as ye are, that is euen lyke as the Viper aboue all other beastes wormes or serpentes

is most

is moſt fulleſt of poiſon for certayne qualities in him: euen ſo ye aboue all the mẽbres of Antichriſt, be ỹ moſte fulleſt of poiſon, ſwifteſt to ſhedde bloud, ỹ greateſt perſecuters of Chriſtes congregacion, yea, & ye haue euer done moſt myſchefe in ſhutting vp of Godes word frõ ỹ people, a doue al other knighthes of ỹ romyſh churche. Well your wicked Mammõ, your inordinate riches was not of our heauenlie fathers plantynge, therfore it muſte vp by the rotes, with the riches of your other brethern of the Romyſhe churches or church malygnãt, which of late ware ryghtfully plucked vp.

If thou wilt reade ỹ ſtories of the thre kynges a fore ſayd, thou wilt ſaie it is hyghe time to pull from thẽ ỹ wycked Mãmon. In ỹ ſame ſtories ye ſhall

see what knavery hath euer be-
ne practysed of ẏ Bysshoppes,
aboue all other Impes of An-
tychryst, as well agaynst ẏ Kī-
ges as Agaynst the preachers,
teachers, & writers of Christes
gospell, moste lyke vnto ẏ Vy-
par, as afore is sayde. Under-
stonde also what the propertye
of a Vipar is: she destroieth her
make or male in the concepcyō,
& the thīge conceiued (I meane
the yonge in the lyttirynge or
forth bringyng) destroieth the
damme. So Bysshoppes who-
Kīgs mak Lordes of beggers:
be commōly the fyrste that pro
cure thē dyspleasure, as appe-
reth by ẏ storyes of these Kīgs
aforesayed. Yea they haue put
mo Kyngs to troble then euer
came to light. For why it must
neades be trew ẏ Christ saieth
of them. The Chyldern of thys
worlde be wiser in theyr gene-
racyon,

racion, thē ẏ chylderne of lyght be in theyrs.

What thīk ye of the northe? Surelye in my iudgement (I wyll speake no farther) but it was theyr owne inuencion, ād the Bysshoppes ware the very orygynall, grounde andefoundacyon of the same Insurectyon, vproare and tumulte. Well although Chryste dothe saie, ye be so wyse in youre generacion, yet maketh not it against these wordes, that your wysdome will proue folishnes. i. Cor. i. Whyche GOD graunte maye be shortlye, that the pore selye lambes maye preache ād teache the gospell, and that the rest which yet be without, may espie your dysceyte, ād fle from your dyrtye tradycyons, ande followe theyr owne shepherd, which so louinglie gane his life for them.

I knowe ẏ Papystes & their flocke shall sclaũderously repoꝛt that I am agaynste the Sacramẽt, which am dyrectlye ẅ it after Chꝛistes institucio, and full agaynste ẏ institucio of the Rome Bysshoppes, as ye shall perceiue yf ye marke & pondꝛe my sẽtẽce aright. Oꝛ els they will say I ā ā anabaptist which opinios of thẽ ẏ are against the scripture (as they haue diuerse) I vtterly abhoꝛre, which opynios need not her to be touched

Your old craft is also to sclaũder vs saynge we be causers of insurꝛeccyo: ī which poynt euẽ as I therin now shall shew my mid, so haue all those done which laboured ī ẏ vīeyard, of whō ye haue boꝛned a great nōbꝛe. I acknoweledge & geue to vnderstōd to all ẏ shall either read this my woꝛke oꝛ heare it red, ẏ all kīges & rulers haue theyꝛ auctho-

aucthoꝛitye & powers of God, ād they that reſiſte thē oꝛ thoſe which of thē be ſent, reſyſt God Rom. xiii. & ſo ſeaketh his own dānaciō. Yea although a kyng be a tyꝛaunt, we may not reſyſte hym. Yea, ande although e a king ſhuld be ſo wicked to make actes oꝛ lawes euē directly agaynſt Gods lawes as dede kīge Darius, Daniel. vi. Ande alſo ẏ high pꝛeſtes & Phariſees foꝛbiddīg Peter & Johā to pꝛeach chꝛiſt Act. iiii. Yet may we not w̄ fiſt & ſwerd. &c. reſiſt thē noꝛ be auēged of thē, no moꝛe thē dede Daniel & ẏ other chilꝛen reſiſt darius: oꝛ Johā and Peter ẏ pꝛeſtes & phariſees: oꝛ Chꝛyſte pylate. Mathe. xvi.

But gentle Reader marke, ẏ euē as we may not reſiſt thē w̄ fiſt ſweard oꝛ weapō &c. but to owꝛ dāpnacion, euen like wiſe may we not obſerue theyꝛ wicked

ked lawes, nor consẽt or agree vnto thẽ with hert or mouthe, vnder paine of ꝑ selfe same dãp nacyon: but rather suffre deth, then eyther to resyste them bo= dely wyth strength of hande or consent & agree vnto their wic= ked lawes and actes in hert or mouthe, after the exãple of Da niell, CHRIST, ꝑ Apostles, Prophetes, Martyres et cetr. And after the exãple of the mo ther with her seuẽ sõnes. Mach vi. Whych example is wrytten for our learnig with many su= che like.

And marke thys, that euẽ as all subiectes be bounde to the higher powers and to be ruled by them in all thigs, as lawes decrees ād suche other groun= ded vpon scrypture, and not to resiste in paine of dãpnaciõ: So must the hyg er powers be ruled by the scrypture ande

make

make no lawes contrarie to ỹ
scrypture, in payne of like dãp-
nacyon vnto them. For that is
the onelye touchstone, whych
trieth all thynges, and whych
muste gouerne all thynges.

Thus I end my Lamenta-
cion, beseachyng God through
his sonne Jesus Christ, to dra-
we you from all your old Ido-
latrye, fornycacyon, ād aduou-
trye: from persecuting Christ
in his saintes, from your inor-
dynate couetnousnes, ande
from youre euell suppressynge
of the pore. And geue you gra-
ce, that nowe at the last ye ma-
ye repente ande beleue the gos-
pell in embrasynge the same,
sekynge GODES glorye o-
nelye and the commone welth,
as in tymes paste ye haue do-
ne youre owne: and dylygent-
lie to prouide for the pore, whi-
che aboue all other thynges

shalbe

shalbe demaunded of you, at ye greate daie of the Lord, as afore is sayde.

And thus doing doubt not, but ye plages wheych ye haue ryght fullie deserued, God of his bottomeles mercie wil turne thē from you, as he ded by ye Niniuites, wheych repēted whē they ware warned by Jonas ye Prophete. Yf not loke for no lesse plages then Jerusalē & other Cityes had for their inyquitie.

Awake therfore and repent, ande turne to the Lorde yet in tyme, and he will turne to you. That graunt the Lorde of all Lordes and father of mercye. Amen.

The grace of God (through our Lorde Jesus Chryst) be wyth you all.

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